: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

the shopkeeper and are willing to pay slightly higher prices. They advance money to the people for buying bullocks and agricultural implements. A mortgage is not insisted upon in all cases, but the rate of compound interest which they charge is often exorbitant. The Komtis also advance seed grain to the people. For this, too, they charge a heavy interest. Loans are often taken by people against the mortgage of land or a part of the crops, depending upon the sum of money which they borrow. In Shamirpet the Komtis seem to be the only caste whose monopoly has been seriously affected by the change of times. To-day Shamirpet has in all thirteen shops. If we do not take into account some of the petty shops, four of these belong to Komtis, two to Muslims, two to Toddy-tappers and one to a goldsmith. Even in the field of advancing cash and seeds for agricultural purposes, the Komtis have to face the competition of some of the comparatively rich Reddi and Muslim cultivators.

564 443 426 [477]

THE KUMMARI

In Shamirpet there are five families of potters, with fourteen people actually working at the wheel. Each family is attached to some agriculturists in the village, and it periodically supplies them with a certain number of earthen pots for domestic use. Every two or three years they also supply the agriculturists with large baked earthen bins for storing grain. For this they do not expect a cash price. At the time of harvesting the potter visits the fields of the family to which he is attached, and is given *bheek-bali*, that is his share of the new crop. The quantity of grain that is given away depends on the size of the land cultivated, and also partly on the owner's financial circumstances. On the occasion of rituals connected with birth, marriage or death a supply of new pots is expected from him. Tradition has prescribed the minimum payment required for these services, although on happy occasions people often give a little more. If he can arrive at an agreement with the other occupational castes, such as the barber, the washerman and the weaver, he will offer them his services in return for their occupational services to his family. The details are fixed by the parties concerned, and often considerable haggling and making of charges and counter-charges against one another go on. Notwithstanding this, the system works quite satisfactorily, for out of forty-four cases of such mutual arrangements studied very

323 564 [465] [476]

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ECONOMIC STRUCTURE

THE BRAHMIN

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There is only one Brahmin family in the village. The head of this family enjoys considerable local prestige owing to the fact of his birth, and also because he is a substantial landowner. He is the local priest as well as an astrologer. People consult him regarding the suitability of proposed marriages, and when negotiations are completed they seek his astrological calculations regarding an auspicious date and time for the wedding itself. He officiates at the marriage ceremony among the higher castes. On childbirth he is consulted about the planetary position at the actual time of the baby's birth, and its astrological implications for the child as well as for the parents and the other members of the family. If the reading indicates any difficulty, the Brahmin is often commissioned to offer special worship and perform the necessary rituals to ward off the evil. Similarly, after a death the Brahmin is consulted. If it is found that the time of death was inauspicious the members of the household may be asked to leave the residence temporarily, for a period of three to six months, according to the advice of the Brahmin. These consultations on the occasions of birth and death are generally sought only by the people of higher castes and by those who are well-to-do. Prescribed fees have to be paid to the Brahmin in cash for these consultations. Indirectly, the Brahmin contributes also to the agricultural activities of the community. He advises the agriculturists on when to start sowing at the beginning of the agricultural year. He is also consulted regarding the auspicious dates for starting weeding and harvesting. The date of the New Eating ceremony for the different families in the village is fixed by him. For these consultations no one pays him in cash. He visits the houses of his agriculturist clients fortnightly or once a month, especially in the harvesting season, and is customarily given a certain quantity of grain by each family.

THE KOMTI

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The Komtis are traders. They also function as village moneylenders. They keep a permanent small shop at some central point in the village, and also attend the weekly markets in the neighbouring villages. They generally sell provisions for cash, although things may also be bought on credit by those who are known to

ECONOMIC STRUCTURE

511 Analysis of the family budgets of the agriculturists in the village
● 426 revealed that 10% of them were surplus, 24% were balanced and the rest were deficit budgets. Exact figures regarding the extent of indebtedness could not be obtained as the people invariably sought to conceal information on this subject. According to our rough estimate, 55% to 60% of the families are indebted. As relatively few persons can get agricultural or land improvement loans from the government at a reasonable rate of interest, and as there is no co-operative society in the village, most people have to take recourse to the money-lenders either in the village or, preferably, in a neighbouring one. Petty loans may be obtained from well-to-do shopkeepers and peasants. The rate of interest varies greatly. For large loans a mortgage is generally insisted upon, and anything between 6% and 12% compound interest is charged. For petty loans interest is charged at the rate of 2 annas per rupee per month. If ornaments or other valuables are pawned, the rate of interest is reduced even for the smaller loans. Borrowing in kind also takes place. Seeds are often obtained on loan, and are returned after the harvest with 25% interest. In several cases the indebtedness of the family could be attributed to over-spending in socio-religious ceremonies and litigation rather than to agricultural needs.

241 The organization of agricultural pursuits rests mainly on the
432 head of the family, although grown-up sons—if they are living with the parents—are also consulted. When buying or selling land the advice of the elders of the extended family is always obtained. This has to be done before mortgaging family property against loans. The scope for individual initiative and innovations is very limited, for the system of agriculture still largely follows the traditional patterns and is governed to a great extent by the agricultural lore passed from generation to generation through oral tradition.

241 Most agriculturists can manage the cultivation of their fields
465 with the help of family labour. The traditional system on inter-caste relations secures for them the specialized services of the occupational castes. The more well-to-do landowners have Madiga families attached to them. However, the migration of some Madiga families and concentration of considerable areas of land in the possession of a few families make it almost essential for many agriculturists to employ additional labour. In the busy season even

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361 489 station is Kalikiri, at a distance of 10 miles. The nearest commercial centres are Kandur and Kalikiri, where grain, tamarind and jaggery are sold in large quantities.

465 [804] *Economic condition.*—The customary rates of wages are—in money—men 3 annas per day; women 2 annas per day; in kind—three measures of paddy or ragi per day and a small quantity of food in the afternoon. The measure is half a Madras measure.*

Or a man may be given two annas and a meal.

435 Current prices—

Rice	...	...	...	8 local measures for a rupee
Ragi	...	...	...	10 " "
Sazzulu	...	...	...	10 " "
Cholam	...	...	...	9 " "
Tamarind			...	As. 2–6 per viss.*
Jaggery	...	...	...	As. 6 "
Chillies	...	...	...	As. 8 "

426 The village debt is estimated at Rs. 2,000.

There have been no good rains for the past three or four years and consequently there have been successive failures of crops. The ryot has therefore been obliged to borrow money for buying bulls, and grain, and to enable him to pay his rent. For these reasons there is much indebtedness in the village.†

There are only two families who have liberated themselves to a small extent from debt once incurred.

[462] There is no Co-operative Credit Society.

435 Wet lands sell at Rs. 400 to Rs. 1,000 per acre, dry lands at Rs. 40 to Rs. 60. It is only recently that the prices have gone up. Formerly they were selling at a lower rate, the maximum rate being about Rs. 500 per acre. The rise in price is due to the fact that there are more ryots than land and demand is unsatisfied.

796 *Expenditure on religious festivals.*—At one annual festival, called Paleti Gangamma Jathara, about Rs. 60 or Rs. 70 are spent. Nothing has been spent on new temples in recent years and no advantage is taken of the Agricultural Loans Act.

164 [759] [743] *Sanitary condition.*—Neither malaria, cholera, plague nor small-pox are prevalent. For ordinary ailments people get themselves treated by two native doctors in Kandur, two others in Somala at a distance of 4 miles and one other there in the village itself. For more serious diseases people have recourse to the hospitals at Sodam at a distance of 12 miles, or at Vayalpad or Piler, at distances of about 20 miles.

562 Though there are two Muhammadan families they do not observe purdah.

364 Night-soil is not allowed to accumulate in the village, but the sullage water is allowed to sink into the ground in every house. In some houses there are cesspools where this collects, and pollutes the air around.

312 For drinking purposes water is got out of a well about half a furlong from the end of the village nearest to it. For other domestic purposes, only two houses, one Brahman and one Kapu, have wells in their backyards. All the others get water from the well above mentioned for all purposes. The water in the two wells mentioned is brackish.

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* It follows that one local measure of paddy weighs about 1¼ lb.; of rice, ragi, sazzulu or cholam about 1¾ lb. A viss in Madras is a little over 3 lb.—Ed.

† In 1917 there were good rains—vide under Gownipalle, Festivals.

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implements are bought chiefly in Chintamani, about 18 miles off, and also at Srinivasapur, about 14 miles off. 438

Articles of consumption are bought at the weekly fair held here on Tuesdays, also in Chintamani, Kothakota and some other places.

Sale of village produce.—The quantities produced here are: paddy 500 puttis,* ragi 200, † sugarcane to the value of about Rs. 1,500, other millets and pulses to the value of about Rs. 1,000. 433 [804]

Out of this whatever is required for household purposes is retained. The rest, more than 50 per cent, is sold away. The nearest market is Chintamani. Sometimes the grain is transported to Bangalore also.

There are about three local roads, one from Gownipalle to Addegal, a village 4 miles off, one from the village to Manchinillakota, a village 6 miles off, and the other up to Todigol, 6 miles off. Another short road running for three miles runs up to the Mysore frontier. On the other side is British territory and there is no road further up. The local road to Tadigol connects with the Bangalore-Cuddapah road. The nearest commercial centres are Chintamani and Bangalore, accessible by the said road. The nearest railway station is Srinivasapur, about 14 miles off, reached by road. 491 361 [498]

The fair that takes place here every week is a big affair. People from very different parts come here. The fair is nominally held on Tuesday, but it generally extends from Monday to Wednesday. The chief business is carried on in stock, especially sheep and goats. Business in these is carried on to the extent of Rs. 4,000. They are chiefly sent to the Kolar Goldfields for slaughter and consumption. 543 438

Economic condition of village.—The customary rates of wages, in money, are from 2 to 3 annas per day, for a man; and 1½ annas for a woman; in kind, 2 seers of ragi, or 3 seers of paddy to a man, 1½ seers of ragi or 2 seers of paddy to a woman. 465

The current prices of staple foods are— 435

Rice	...	..	...	8 Mysore seers for a rupee.
Ragi	...	...	...	28 " "
Sazzulu	...	...	...	20 " "
Cholam	...	...	...	14 " "
Tamarind	...	...	...	Re. 1 for a maund.
Jaggery	...	...	...	Rs. 2 "
Chillis	...	...	...	Rs. 4-8-0 "
Dhôll	...	...	...	8 seers for a rupee.

About four or five families have made savings to the extent of Rs. 5,000, but on the other hand others have contracted debts to the extent of Rs. 10,000. Owing to scarcity of rains and failure of crops the people have been obliged to borrow heavily to meet current and occasional expenses. 454 426

There are practically no families who have liberated themselves from debt. While paying off old scores they borrow in new places.

There is a co-operative credit society. The capital is subscribed in shares of Rs. 10 each payable in twenty monthly instalments. 453

* [Weight about 89 tons, value about Rs. 10,000.—Ed.]
† [Weight about 48 tons, value about Rs. 4,000.—Ed.]

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Money is lent at about 9½ per cent interest per annum. The registered capital is a little over a thousand rupees. There are forty-six members. There is a Secretary, a President, and a Treasurer, all honorary posts.

Dry land sells at from Rs. 100 to Rs. 150 per acre; wet land from Rs. 400 to Rs. 800. There has been a rise in prices owing to the increased demands for land and insufficient supply.

Under the Mysore Agricultural Loans Act loans nearly to the extent of Rs. 1,200 have been taken up at 4 per cent interest per annum from the Mysore Government.

Festivals.—A great festival is held at irregular intervals in honour of the goddess Gangamma, the tutelary goddess of the village and its fields and crops. There was a celebration in 1911, and another, prompted by a succession of bad seasons, in 1917. This last was celebrated from the 22nd to the 29th of April. The inhabitants of sixteen villages took part, every family making some contribution, and some 10,000 people congregated in Gownipalli. An image of the goddess is made of rice-flour, copying the silver image in Punganur. It shows only the neck and head, wearing a lofty head-dress. Before this image some 2,000 victims are sacrificed. The first sacrifice is that of a male buffalo; this takes place at midnight, and is followed by that of two or three goats. In the following morning 21 buffaloes are sacrificed. Throughout the festival there is great rejoicing and weird dancing at night, with *kolattam*, short sticks held in the hands and beaten together. Finally the goddess is carried in procession, with drums and cymbals, to the water and thrown in, and there she dissolves. This year there have been good crops and all the tanks are full. The animals sacrificed, in addition to male buffaloes and goats, are rams and cocks. The Brahmans take no part in this festival. The village officers make money out of it, the patel may get Rs. 30 or Rs. 40.

Sanitary condition.—Malaria is always prevalent. The water for drinking purposes is bad and the village is situated in a low marshy place. Two years ago the village suffered from cholera. There were about fifty deaths. It is free from plague. This year (1916) there was an attack of small-pox, with some deaths. In disease people get themselves treated by native doctors. The nearest hospital is at Srinivaspur, but no advantage is taken of it, as they regard it as most unsatisfactory.

All kinds of filth and dirt are allowed to accumulate in the courtyards of the houses. Cattle are housed there only and people sleep near these places. This is to a great extent minimized among the Brahmans.

No infant marriages are allowed in Mysore. The bride must be at least eight years old and the bridegroom sixteen years.

All Muhammadans observe purdah.

Water for drinking purposes is found in abundance. All the Brahmans drink water got out of wells in their backyards. Others drink out of a well about half a furlong from the village and out of the stream aforesaid. Almost all the water is fresh. But it has a tendency to bring on malaria.

Education.—There is one school, but the accommodation is insufficient. The classes, about seven in number, are held in two

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271 rooms. The school buildings have been erected at the cost of the villagers. Efforts are being made to provide more accommodation. The school trains pupils for the Kanarese Lower Secondary Examination and instruction is given in Kanarese. Now efforts are being made to open classes in English and also to open a school exclusively for girls. There are about fifty boys in attendance and about fifty girls. School is held from 6-30 to 10-30 in the morning and from 2 to 6 in the evening. No time is allowed for play at all. Instruction is in Kanarese, although the language the people speak is Telugu.

[191] The number of persons who know how to read the vernacular is 131; fifteen or sixteen can read and write English.

[213] There are about thirty or forty books almost all in Sanskrit and Kanarese.

A night school has recently been opened. It has twenty on the rolls, mostly adults. Average attendance five.

623 *Village administration.*—There is a panchayat composed of five members. The main work of the panchayat lies in the field of village improvement in the different branches of education, sanitation, etc.

624 There is a patel and a shanbhog. The shanbhog's duty lies in keeping the village accounts. The patel is concerned with the general oversight of the village and the collection of revenue. There are four servants, two for police purposes and the two others concerned in the collection of revenue.

364 *Sanitary administration.*—The panchayat is concerned with the sanitary administration of the village. The panchayat holds meetings when occasion arises and takes steps to improve the sanitation of the village. Every Monday each family supplies half a day's labour, compoundable by a money payment of an anna. This does what is needful for the sanitation of the village. The panchayat exercises a general oversight in these matters. The Sanitary Inspector and the District Health and Sanitary Officer inspect the village often.

625 There is a police sub-station with a daffadar and five police constables. During nights, three other men watch the village; their services are purely voluntary and unpaid.

624 The higher authorities are the Amildar, Assistant Commissioner, and the Deputy Commissioner. The Amildar is the only official with whom there is contact at all often. The others visit the village about once or twice in a year. There is a resident shaikdar or revenue inspector.

674 *Crime.*—There have been practically no crimes punishable with capital punishment hitherto. Whatever crime there has been consists only of burglaries and minor thefts. These too are rare. For the past six years there has been only one burglary (in 1916); valuables were lost to the value of Rs. 150.

691 No villagers are engaged in litigation. Almost all civil disputes are decided in the village itself by the panchayat.

178 *History and prospects.*—There has been economic deterioration due to the scarcity of rains and the consequent failure of crops.

426 The ryots have been obliged to borrow and this is very well evidenced by the amount of rural indebtedness. No remission is

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426 allowed by the Government for waste lands. An economic enquiry is held by the village officers every year and a report is sent to the Government.

311 There is scope for improvement on a large scale if only ryots are prepared to start with a large capital and adopt modern methods of agriculture. There does not seem to be any possibility of extending the irrigated lands. Almost all available land has been used up, and brought under cultivation.

312 The condition of tanks and wells has been improved of late. More wells could be sunk with advantage, but are not sunk owing to lack of funds.

733 The barbers, dhobis and others are tending to lose their lands
426 owing to their pernicious habit of drinking. People sell land in order to pay off old debts. Loans are given only on mortgage of lands. The chief purchasers are money-lenders.

167 There has been no emigration. But two Muhammadans are at
702 the front as sepoys. About a hundred belonging to this particular taluk are in the army and most of them are at the field of operations.

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426 *Rural indebtedness.*—One of the greatest curses that an Indian village suffers from is the indebtedness of its inhabitants. Almost every family in our village has some family debt or other, whether it has property or not. Capitalism and money-lending are the chief occupations of the rich, the result being wealth heaped on wealth on the one hand, and poverty heaped on poverty on the other. I can count six families that were once financial magnates of the village, now reduced to absolute poverty.

The chief causes of indebtedness are—

(1) Expenses for the bare maintenance of the family. Many of the poorer classes contract debts simply because they must live and they must eat.

(2) Expenses for marriages, etc. Such ceremonies are performed only when crops are good. It is not however an exaggeration to say that ryots overstep the limits of their resources and contract debts on such occasions.

(3) Emergency expenditure such as sickness of long duration, which is of frequent occurrence and costly in character.

(4) Agricultural expenses.

(5) Expenses of litigation. Such debts run to even Rs. 9,000 or Rs. 12,000. Seven or eight families have left the village, because of such debts, going to the Gōdāvari Agency to earn a living.

(6) The accumulation of smaller debts already contracted, by means of compound interest, into very large amounts, finally ending in mortgaging and then selling off of any hereditary property.

(7) The underlying cause is that most people depend every year on the yearly crops; when the crops fail or when an emergency expenditure comes up, they borrow.

The most common forms of debt are—

(1) Promissory notes executed on good security at a fair rate of interest, as Re. 1-8-0 or Rs. 2 per cent per month. These are not many in number.

(2) Mortgages of land and other property.

(3) *Jettis*, i.e., debts contracted mostly for agricultural purposes to be paid back in the shape of grain when harvested. The creditor in this case pays at the rate of Rs. 40 or 45 per candy, while the market rate will be Rs. 75 or 80. This kind of debt is common in agricultural seasons; and four or five months is the duration of the loan.

(4) A poor man will borrow, say one rupee, and promise to pay it back three months hence. He will have to pay back one rupee plus one *kuncham*, i.e., 4 seers of grain (i.e., 6 annas). If he fails then (as they generally do), he will have to pay Re. 1 plus 8 seers of the next crop and one quarter anna, and so on.

(5) *Paddus.*—The money-lender lends money at Re. 1-8-0 per month per cent to a poor peasant, and says "If you do not return it by the Pongal, I will charge compound interest." In most cases they defer the payment to three or four years, and in some five or six years, owing to failure of crops, or, in some cases, mere neglect.

A ryot having five children and 12 acres of land borrowed Rs. 150 at Re. 1-8-0 per cent five years ago, to marry his eldest son. Two months ago, he handed over his 12 acres of land to the merchant, because he found it impossible to repay the debt. This is a common case.

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426 The result is that many families that were once rich are now reduced to absolute poverty. The rich few are becoming richer. But 65 to 75 per cent of the population are in debt. Of these 25 to 30 per cent have hopes of clearing it off in three or four years by mortgaging their lands. The rest, 35 to 40 per cent, are not able to escape easily out of debt. The pity is that these classes do not hesitate to contract debts at first, and then they are not in a hurry to return them soon, and small sums accumulate into large amounts.

434 543 433 *Trade.*—The villagers purchase commodities for industrial and agricultural purposes from weekly fairs held at Nidadavolu and from Rajahmundry; for consumption, partly from weekly fairs at Nidadavolu and partly from the local traders. The amount of village produce sold was approximately as follows:—

	1916-17.	1915-16.
Soap nuts	250 bags.	500 bags.
Horsegram	200 (or 250) bags.	400 „
Gingelly	220 bags.	850 „
Red gram (this is mostly retained for local use).	50-60 „	100 „
Bengal gram	25-30 „	100 „
Ghee	50 60 tins.	50-60 tins.
Cholam (this is retained for local use; no crop this year).	...	50 bags.
Black gram	20 bags.	12 „

249 439 *Jaggery trade.*—The most noteworthy feature of the village is the jaggery trade, carried on during the summer season. Nearly half the field area of the village consists of dry sand, filled with palmyra trees. These trees are rented out to the toddy tappers, who have to pay from Rs. 15 to 20 each in rent. One man can draw toddy from about 60 trees. Some 1,000 to 1,200 of these tappers come from the different taluks of the Kistna and Gōdāvari districts to this village in summer; while 200 to 225 go from the village itself. These people settle in the fields in the three summer months during which the fields lie waste, and draw toddy from 5 to 10 a.m. and 3 to 7 p.m. They have to climb the tree and suspend pots, lined with lime, beneath the cut ends of the stalks of the fronds of the palm from which the juice (toddy) flows. But for the lime the toddy would immediately begin to ferment. The women at home boil the toddy till it is condensed into jaggery.

Part of the jaggery is sold to the direct agents of Messrs. Parry & Co., who have opened an extensive business in these parts and invested a large capital. These agents of the company purchase jaggery with the company's money and get a commission at the rate of As. 2-6 per bag. They send it to Samalkot, where the company converts it into sugar.

The remainder is sold by the tappers to private capitalists and retail traders, who purchase the jaggery in the fields and sell it again to the company's agent in the village. They receive no commission, but make a profit in three ways: (1) There is a difference in the cost per candy between the prices in the fields (i.e., near the tappers' huts) and in the village. (2) The traders lend money to the tappers in times of need and get "Jattis" executed, promises by which the tappers agree to repay the money in the shape of jaggery

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Socially, it increases drunkenness in the lower classes; and I find more crimes in summer than in other seasons.

But it has turned the honest and sympathetic ryots into greedy money-lenders and capitalists. It has increased the lust for gold. True that the poorer classes have an opportunity of clearing off their family debts; true that they find sufficient food to eat in summer at least; true that there is more money in the village now than 20 years ago. But equally is it true that there are more debts now; that the gulf between the rich and the poor is widened more and more; that the once poor are now poorer and the once rich now richer. There is greater struggle, greater competition, and greater rises and falls of life.

Economic history of the village.—When compared with fifteen years ago, the village has, on the whole, progressed economically. True that estates once united are now split up into fragments; and that the once poor have now become poorer. True that there are cases where people borrow money and purchase land with it; and then sell it again to clear off that debt some years later. Still the village has improved. There is increase and improvement in agriculture. Many fields that were once forest are now brought under cultivation. There is more money in the village now than 20 years ago, more produce is now exported from the village than before. The introduction of the railway near by has revolutionized the commercial condition of the village. Prices have risen both of the commodities produced and of land in general, three or four-fold. There is a greater inflow of foreign goods into the village. Kerosene oil has completely driven out castor oil. There are sixteen Japanese wind-proof lamps in the village. The standard of living has decidedly been raised. Among the lower castes to eat solid food was a luxury; conjee, prepared of korra and ragi, was the food for all the lower castes, including Sudras. Now they all eat rice and cholam and wear better clothing. But the money is ultimately finding its destination into the hands of the rich money-lenders. Formerly there was enough corn in the land and there was a sort of self-sufficiency. Now there are more debts, consequently more ruin of families with the higher rates of interest, and greater servitude and misery.

If the Government were to open a sugar factory and utilize the jaggery, both the Government and the villagers would be profited. Wells can be very profitably sunk in the fields. But the ryots never do it, though it costs only Rs. 200. A ryot is prepared to spend even Rs. 1,500 in litigation but not Rs. 200 for a well in his fields, even though he is rich and knows that it is profitable. By example they may improve.

The Brahmans have almost lost their former property for want of any profession, while they incur heavy expenses for marriages, etc. Only one family is now well off. The Vaisyas too have lost their former lands by litigation, marriages, and other expenses. On the whole, the Sudras have grown richer, both with agriculture and the jaggery trade, and the rise of prices for their produce. The weavers, washermen, the Panchamas, many of the Sudras, are growing poorer; they are selling off the little lands they have for debts and other expenses.

Lands are sold chiefly to clear off old debts, though there are some cases where profits tempt people to purchase or sell. The

[i.e. The seasonal nature of industrial employment—Analyst]

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426 poorer classes, when they find that their debts have overgrown their income, generally hand over their lands to the lenders of money.

167 Emigrants leave the village for two reasons:—(1) indebtedness and (2) want of sufficient work and means of living. As previously stated two families of weavers have gone to Rajahmundry for factory work, and one family of Komatis to the Gōdāvari Agency. Some of the Panchamas and toddy drawers go to Rangoon, Moulmein, Singapore, and formerly went to Natal and the Transvaal. They return at the end of 1½ or 2 years. Some have made a little profit by going out, but not much. One effect of such emigration is to prevent people from lending money freely to all. The poorer classes do not get loans so easily now for want of security.

164 *Sanitary condition.*—There is no malaria. Six years ago there was a heavy attack of cholera, the number of deaths being between 150 and 200. It was impossible to keep any accurate account. Two years ago there was a serious attack of smallpox, when about 160 adults and children together died. It is significant that among Brahmans not a single person was attacked by either of these diseases. Among the Vaisyas the number of deaths was 5 and 3, respectively, among the Sudras it was 50 from cholera, 60 from small-pox. All the rest of the cases were in the lower castes. The death-rate of the children was far greater than that of adults.

165 The village statistics show 480 children born in the five years from 1911 to 1915, 321 under 14 years of age dying during these
759 years. The record of births is probably very defective, but the rate of mortality among infants and young children is certainly terribly high. There is no effective medical assistance available. The quack doctors of the village are merely deceitful and ignorant and practice the trade with no schooling or knowledge. Men following various occupations, who do not earn much at their proper calling, are the doctors of the village, who administer red or black powders to the patient one after another, call the fever this and that, starve the patient for 15 or 20 days, keep him in comfortable delusions all the while, and having made up 20 or 30 rupees send him to an untimely grave. The villagers prefer to entrust their lives to these doctors than to risk them in the hands of an English trained doctor. The hospital assistant near by has not won a good name for English medicine.

The wife of the barber is the nurse for all cases of pregnancy, and the general authority on all cases of feminine complaints.

758 For want of education, people do not observe the elementary principles of sanitation. For instance in times of epidemic diseases they do not isolate patients. They spread the disease by cleaning all kinds of cloth in village tanks. They do not reveal the disease immediately after the attack. They keep the patients in crowded houses and move and eat and sleep very close to them. Even for ordinary fevers, the patient is starved for 5 or 6 days, so that he will be weak and useless for work for a number of days afterwards.

511 The poorer classes are often subjected to disease for want of
356 healthy and sufficient food, and clean surroundings. Every poor man has two or three cattle at least; and their huts being crowded, with limited space, it happens generally that the cattle are kept